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Vol. XVII. No. 47

The Church's Sorest Difficulty

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Pacific School of Religion
Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

THEY WANT OUR MISSIONARIES IN CHINA

"Dr. Yui," asked Mr. Frank Lenz in an interview over a year ago with the general secretary of the Y. M. C. A. in China, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present atitude in China regarding thie missionary?" As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumors. They are totally unfounded. This is the time of times when we want and need Christian influence. China is moving very fast today. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards. We are at the forks of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence today to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stabilizer and as a trainer. We want to make China not only a new nation but a Christian nation."

TOURISTS AND INTERNATIONAL RELATIONS

With the close of the summer travel period the number of tourists and their expenditure abroad become items of interest bearing upon the economic and social aspect of international relations. On the economic side, the expenditure of tourists has become an important factor affecting the balance of international payments and, on the social side, the international mingling of large numbers of people with the resultant interchange of ideas plays an important part in the development of international understanding. It has been pointed out by the National Industrial Conference Board in its *Bulletin* that "the more intimate become our commercial and financial ties with foreign countries, the larger will be the number of foreigners drawn to our shores. It is not to be expected that such travel will grow in proportion to the number of American pleasure seekers visiting foreign countries, but there can be no doubt that travel both ways will continue to be an important element affecting the balance of international payments. Tourist travel cannot be summarily dismissed as a mere outcome of a restless age. It is a fact of primary importance in the economy of nations. It is an expression of a changed world situation in which ties that bind the nations of the world in a community of interest are becoming more and more closely knit. What has taken place is not so much a change in travel conditions as a change in mental attitude toward foreign travel."

A CALL TO THE CHURCH TO END WAR

More than a thousand clergy and laity walked in procession from St. Martin-in-the-fields Church, Trafalgar Square, London, to Westminster late in October with banners bearing the motto, "A Call to the Church to End War," and a crowded meeting was held in the large Central Hall, with an overflow meeting in the lower hall. The Bishop of Kensington had first conducted a service of intercession with a full congregation at St. Martin's and then the people formed in close ranks on the Square, clergy and ministers of all denominations being robed and the people carrying banners and placards bearing the legend "Christ and Peace." An interested crowd looked on as the procession marched down Whitehall to find nearly a thousand people waiting outside Central Hall. The Bishop of Chichester, who presided, declared that if Christian bodies would give their leaders a mandate to say "No" insistently and repeatedly, war would come to an end, even if so few as twenty or thirty leaders said it. Said Leyton Richards, "We want to fight the demon fear. We must take a greater risk than the war risk for the sake of Christ and denounce war and all its works." He proposed a resolution urging the churches of all lands to refuse to sanction recourse to war. The Marquis of Tavistock seconded the resolution and drew attention to the evil effects produced in 1914 on the minds of non-Christian peoples by the spectacle of thousands of men, professed followers of the Prince of Peace, killing one another. That scandal must not happen again. Mrs. Pethick-Lawrence said that if the church could give a vision of Jesus as clear, as definite, as truthful, as the writers of "All Quiet on the Western Front" and "Journey's End" had given of Moloch, war would be eradicated.

HOW LAYMEN DISCUSS DENOMINATIONS

The example of Tacoma, Wash., in forming an interdenominational Christian Men's League a few years ago, was later followed at the capital city of Olympia nearby. The latter group includes members from five churches and has begun a series of monthly dinners, at which representatives of the leading denominations will be given opportunity to answer such pertinent inquiries as: What is the distinctive contribution of your denomination to Christianity in the past? What do you consider the distinctive service of your denomination to the church universal today? What part of your work in your opinion could be done as well or better if the churches were to either federate or unite organically? While there are local reasons for the unusual interest that is being shown by Olympians in these topics, other communities might well study both the type of organization and the sort of program indicated, for these questions are more and more pressing for answer in all communities that are alert to today's needs.

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THE AMERICAN FRIEND

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WALTER C. WOODWARD, Editor

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EDITORIAL

It Is Entirely Too Often Just That Way

IN THE article on Christian home life to be found in this issue, appears a statement that gives the nub of the matter. It is this: "In too many cases it would seem that the parents live with the children rather than the children live with the parents." The situation is well put. Some one may immediately object that the old idea of parental dominance and arbitrary authority will not work in this day of flaming youth. We grant it. It does not follow, however, that the dominance of the children should be substituted for that of the parents. And that is what our contributor is objecting to. All of us know homes, Christian homes and even Quaker ones, in which any expression of parental direction is given, if at all, with great hesitancy; either because of a mistaken notion that the children, even the little folks, should not have their personalities suppressed by directed decisions; or, as is doubtless more often true, because of the anticipated refusal of the children to heed the parental suggestion.

This is a perversion of the principle and ideal of the home. There should be mutual consideration and respect and a spirit created in which loving obedience will be given by children, not because it is demanded but because an atmosphere of confidence and reverence has been built up in which obedience is voluntary and natural. This should be the atmosphere of the Christian home above all. Modern conditions may be such as to make this attainment more difficult than formerly, but the obligation upon us parents to achieve it is none the less heavy. We spoke above of homes in which the parents live with the children. On the other hand, for our encouragement, we all know homes today in which parents are notably successful in approximating the ideal which we have suggested.

Hark! Here's a Voice From the Tomb

FIRST, a word of confession. We exchanged a perfectly good five cent piece the other day for a copy of *Liberty;* not because we wanted the magazine but to help and encourage the small boy who stopped at the door. But having bought it, we turned its leaves, looking for the editorial page. At its masthead flys the Decatur slogan, "My country, right or wrong," which *Liberty's* parent, the Chicago *Tribune* has discarded, in word though not in spirit. These publications have a double obsession—they are blatantly militaristic and dripping wet. In this issue, Prohibition was made the target of the editorial shaft. Citing the fact that for the first nine months of this year, United States revenue receipts from the tax on tobacco manufacturers amounted to more than three hundred and fifty million dollars, *Liberty* says: "Judging from what the Canadians have been able to do with their population, it is reasonable to suppose that if we had a system like theirs an excise tax on liquor would yield our government a revenue of more than a billion dollars a year."

What a familiar voice is this! It is a distinct echo from the tomb of high license. It is as fallacious an argument and as untenable as it was fifty years ago when it was one of the chief stocks in trade as used by the liquor forces to stem the rising tide of sentiment against their business. The answer is simple: what profiteth the government if the billion it receives in revenue is more than offset by governmental expenses which follow in the wake of the license system and by the tremendous economic loss which the people of the nation would suffer in consequence?

Note the expression above, "Judging by what the Canadians have been able to do with their population." From the best we can learn from reliable Canadian sources of information, what our friends over the border are able to do isn't much, except in the direction of steadily increasing consumption, rampant bootlegging, an alarming array of industrial accidents, growing disrespect for law and an increase in crime, especially in the number of offences against women. The name of the *Tribune* magazine should be enlarged to read *Liberty and License.*

As Through a Magnifying Glass Dimly

IN AN Indianapolis daily newspaper there appeared a news dispatch some days ago which most readers missed seeing perhaps. It was printed in such small type that one might easily wonder why, if the item were of so little consequence, it was given space at all. Under a magnifying lens the announcement could be read clearly to the effect that pending international negotiations for limitation of armaments, the government of Australia has announced the suspension of compulsory military training in its educational institutions. Is this bit of news from the other side of the globe so insignificant? Doubtless it is too suggestive. It might seem to lend support to Presi-

dent Hoover's policy of suspending our program of cruiser building. It might even encourage the drive being made against compulsory military training in our state colleges and universities. We must not be found defenceless in the day of the great invasion of our shores. Doubtless Australia is doing this for a blind anyway. After lulling us into a false sense of security the Anzac hosts would steal across the Pacific and fall upon us without mercy. No, it shall not be. Really we marvel at the tactlessness of the Hoosier journal in printing such vile, un-American propaganda. Who knows how many magnifying glasses may have played upon that item? Great is preparedness and greatly to be praised!

The Church's Sorest Difficulty

By W. Glenn Roberts

This sermon was delivered at Brooklyn, New York, October 27, over WEVD by the pastor of the Lafayette Avenue Friends Meeting, by request, and was published next day by the Brooklyn Eagle. It came to us through a newspaper clipping bureau.

THE question of the church's attitude toward labor constitutes the sorest difficulty which the church faces today. Time was when the church was intolerant toward the reformers who persisted in the idea that slavery ought to be abolished; today the church recognizes, theoretically, at least, the equality of all races in the common Fatherhood of God. Time was when the church resented the interference of reformers who insisted that religion had to do with private morals as well as with forms of worship; but she now knows that a religion that does not govern one's whole life is not worthy of its name. Time was when the church was hostile toward the busybodies who said that war is unchristian; but she is now almost a unit in acknowledging that a truly Christian nation will never again wage war.

At the times when the church has resented worthy ideals which were being fought for she has resented not only the ideals but has been intolerant of the individuals who have sought to realize them. As long as the church fights a movement but loves the promoters thereof she is in the spirit of the Christ. But when she fights the movement and hates the promoters she is, even though unconsciously, recognizing her own guilt in taking the stand she takes.

Of all the major movements which the church sometimes opposes today, an attitude of intolerance is manifested toward the promoters of only one, and that is the labor movement. It is not unusual to hear a good churchman hurl the word "Bolshevik" at the mention of the name of some union organizer. And in this hatred of the men back of the movement the church shows its guilt. The result is seen in the almost wholesale turning away from our church edifices on the part of laboring men.

It is common for pulpiteers to wax eloquent over the evils of Communism, because it declares that religion is a greater hindrance than help to progress. There are many things I do not like about Communism, but I can not blame it for overthrowing a thoroughly corrupt church which had always been the common man's enemy.

AMERICAN WORKMEN HOSTILE TO CHURCH

But how about America? Here are two interesting facts. First, the average American workingman is either openly hostile toward the church or is frankly indifferent to it. Second, some of our strongest labor organizers are former clergymen who were practically thrown out of their pulpits because of their sympathy with the perfectly legitimate aspirations of laborers.

Church people give two reasons, among others, for their indifference toward the labor movement, of which I would like to speak. They say, first, that laboring conditions have been vastly improved. It is true that working conditions have been improved, but we have a long way to go before we can be proud of ourselves in this respect, and it is a sheer rationalization of an unworthy attitude of cowardice and incompetence and laziness in regard to labor that causes any of us to say "Let well enough alone."

The second excuse I referred to is the old saw that goes as follows: "But union men go to such extremes." Now, I hold no brief for physical violence or other expressions of hatred on the part of laborers any more than I do on the part of others. And I know full well that if many of the laborers of today were suddenly elevated to positions of wealth and power they would abuse it as much as any one else.

But I am eager to remind those who use this excuse that excessive acts are not monopolized by workingmen. It has happened repeatedly in American history, and in very recent history, too, that when employers of labor became fearful of the influence wielded by certain labor organizers they found ways of putting them out of the way.

The church has been too busy with its institutions to pay much heed. What attitude can we expect these people to have toward the church? Let it be known that I speak as a church man and as a minister of the gospel. I believe firmly in the supreme importance of the church. It has been for many ages the repository of the Christian idealism which has been the mainspring of the activities of the union organizations which have done for the strikers what the church should have been doing.

HAVE WE MADE A MISTAKE?

With such a serious situation confronting church people, they may well ask, "Have our ideas about labor been so radically wrong? Then what has caused us to make such a mistake?"

We in America have come to worship the principle of private ownership. And our worship has been so intense that we have failed to note that we are offering up countless thousands of human sacrifices each year to the object of our devotion.

We have our teachers and ministers and other professional and business associations, but we feel it is quite proper for employers to refuse to let their employees organize to work together for their own good. We take it for granted that men were made for our ideals and institutions, and not they for men.

The church is confronted today with one of the greatest choices it has ever been called upon to make. Its future usefulness, its very life, hangs upon the choice that will be made within the next few months and years. The question we must answer is, "Are we willing to dare to acknowledge that the ideas we have been putting into operation in our society may not be according to the spirit of Christ, and seek some way of carrying on the work of saving the poor, the broken hearted, the imprisoned, the blind—the work which Jesus came to found a church to do, or will we continue to maintain our ease in

Zion and pay no heed to the prophets who remind us that if we persist in this conduct it will be another case of 'After us the deluge'?"

WORKINGMEN MUST HAVE A RELIGION

Church people must also remember that even if workingmen are without a church they are not without a religion. As James Maurer of the Pennsylvania Federation of Labor says, "If the workers had the same faith in the church as they have in the Bible there would not be half enough churches in the country to hold them."

Workingmen are not godless; nor have they left the church. The church has left them. Until the church ceases to be interested primarily in gigantic cathedrals and rich decorations, costly pageantry and ministry, and puts its attention to the work of taking salvation to those who need it, it will never attract laborers.

And when I say salvation, I mean the thing which Jesus meant—not merely something to be inherited after enduring impossible conditions here, but the binding of their wounds here and now.

Our respectable church people are in the seat of Nicodemus, who asked Jesus for spiritual enlightenment. And Jesus tenderly, compassionately, yet without mincing matters in the least, answered, "I know it is hard for an old man who has always thought he was doing the right thing to be confronted with the fact that he has been far off the trail that leads to salvation. You must be born again, Nicodemus; born into a new conception of your responsibility to all humanity." This is the answer of Jesus to the need of the church today.

MUST FORGIVE OTHERS

And to the workingmen Jesus would say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you. My yoke is Love. Live, then, in the spirit of love and forgiveness; for unless there is mutual trust and love and compassion; unless you are willing to forgive those who have trespassed against you even as I am willing to forgive you your trespasses, then the cause of your sorrows can never be taken away."

And again to the church he would say, "Make amends for your past failures by relieving the starving and oppressed in the southern mill cities, and wherever they may be found. If your own denomination can not organize for relief work, and to defend the unfortunates against their oppressors, then pour your money into the coffers of those organizations, whether secular or religious, which are doing it. And when you appear before the bar of judgment I will remember my words, that inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

God's Plan for the Home

By MURRAY C. JOHNSON

"And all Judah stood before the Lord, with their little ones, their wives, and their children."—II Chron. 20:13.

WHEN Judah was threatened with an invasion of Moabites, King Jehoshaphat called together his people to pray for deliverance. That the families came and stood together in groups may have been an important factor in securing the desired help. The power of the home that "stands before the Lord" is incalculable. And most blessed is that nation whose homes "stand before the Lord" in righteousness. The world today needs homes which, after the divine plan, are filled with love, teach law and industry, and have the presence of God.

God is the author of the home. Adam and Eve, man and wife, were a part of God's plan for perpetuating the human race. The home dates farther back than any other institution. The home is also the holiest institution. Of the Ten Commandments the first four deal with man's relation to God, while the latter six concern themselves with his relation to his fellow man. Of these the fifth, the seventh and tenth safeguard the sanctity of the home. Christianity particularly honors the home. Practically all other religions honor man, while they lower the standing of women. But our religion recognizes the equality of man and woman, and places the husband and wife in the home as its twin pillars. It is in Christian lands that the home is most highly developed.

The home is the cradle of the human race. The direction of the whole life is largely determined during the formative years spent at home. Here the twig receives its bent.

Very truthful was the statesman when he said, "Show me the homes and I will tell you of the nation." The makers of history have received their first impressions at home. The peculiar slant of the life of Moses must have been gained from his mother's early teaching. As a boy, George Washington was taught truth and the value of freedom. And Napoleon Bonaparte surely learned to hate society, and to dream of world conquest, from the fiery, vendetta-bearing Corsicans of his native isle. Were the homes of America only as God would have them, many of our national problems would be solved. It is at home that the life is largely made or marred.

Wealth is not an essential element in God's plan for the home. It is wonderfully convenient, for it makes possible beautiful buildings, fine furniture, and other advantages. But the coming of wealth into the home is fraught with peril. It softens the tissues of life, and renders unnecessary toil and sacrifice.

Neither is social position a necessity. A home along the railroad, near the coal shute, can be as truly a home as one in an aristocratic neighborhood. An atmosphere of classical learning is not essential to the true home. The life of Abraham Lincoln shows that great men can come from homes with limited educational facilities. More indispensable is that learning which instructs a child in honor, industry and religion.

Love is basic in the God-planned home. It must prevail among the different members of the family. Love will prevent bickering and dispute.

Law follows Love in the God-planned home. Law safeguards society. It makes the adjustments necessary to protect the individual. No one can disregard the law with impunity. The home furnishes the best school to teach respect for the law. This lesson must be learned somewhere. If it is not learned at home then it will be learned later from the heavy hand of organized society. There must be law in the home. The parents should be benevolent rulers whose laws are obeyed. But in too many cases it would seem that the parents live with the children, rather than the children live with the parents. The children seem to have assumed authority, and are telling the old folks what they must do.

Industry is the third essential. If order be the law of heaven then work must be the law of earth. Work is the best treatment for many of the ills of mankind. It is at home that children should be taught to work. The old Jewish custom of teaching each child some trade could well be borrowed by the modern world. A girl may be fortunate enough to win a husband who can provide for her. But one does not know what illness and loss may be in the future. And if the girl is ever cast out into the world the knowledge of some trade or profession will prove invaluable. And the boy likewise needs to have some trade which he can fall back upon in an emergency. People who will not work are miserable themselves and make miserable all with whom they come in contact.

God's presence in the home is the last essential element. He is indispensable. Bible reading, and the habit of prayer form the pinnacles of true home life. All other things lead up to these two. The child who cannot look back to a family altar in his home has been robbed of a most precious heritage. Socrates once expressed amazement that people spend so much time getting wealth, and then spend so little time with those to

whom they must leave it. King Khama has said that the English speaking people provide for all but the spiritual needs of their children. If the home is a home in the best sense God must be present.

The home is the most sacred spot on earth. Precious memories are twined about it. Judah secured deliverance from a great peril when her families stood together before the Lord. Shall we not pray that the homes of America may measure up to God's standard for them?

Greensboro, N. C.

What's Wrong with Our Religion?

BY JOSEPH W. YOUNGS

PERHAPS this is an old question to many. But whether old or new, it is being asked on every hand by thinking people.

This is a frequent question: "Why did the church fail to prevent the World War?" Today we are attempting to answer that question and when it is rightly settled, we shall have at least a partial answer to "What's Wrong With Our Religion?"

Some tell us that in order to right ourselves we need to adopt new methods in our religion. But is this the way out? New methods alone will not save us from the criticism of our friends or foes.

Others feel that the remedy lies in a better educated people. But who can believe this any longer? Education is essential; people must know right and wrong before they can intelligently act. But on the other hand, some of our best educated people are missing the mark the farthest. Still others are saying to the church, "Be more scientific; be a modernist; be up-to-date." But are the modernists transforming lives and making Christians out of men and women who are lost and need a Savior? No.

One answer to the question, "What's Wrong With Our Religion," is not fully given by any of these suggestions. They all have their place in life's program, but they do not go far enough. Our beliefs as observed in modern trends in religion are too often not a series of truths which we ourselves have experienced, but are merely what other people have told us about their beliefs, some of which are real, and others largely imaginary.

There is an element in Christianity that, when absent, leaves one with a form of religion, without life; nothing vital. Charles Lindbergh once had a belief that he could fly across the Atlantic ocean and land his plane in France. But he didn't stop and content himself with a mere belief. He actually flew across and landed as he believed he could. Today he not only has a belief as he once did but an experience, which is far more essential and practical in aviation.

Some tell us that we know nothing except by experience. Experience is the best teacher in religion as well as in all other things. The Christian religion, then, is a vital experience, obtainable through Christ. We learn of God's love and forgiveness through experience. I know of no other way. Christ, then, is a friend that sticketh closer than a brother.

There are three ways in which we may lose a friend. We may stab him in the back; we may lose him by lying to him or stealing from him; or we may get rid of him by simple neglect.

Some have murdered their religion by outrageous immorality. Some have destroyed it with insincerity and hypocrisy and others have starved it to death. A good many thoughtful people are starving their religion. A vital Christian experience cannot live alone; it must have thought and care.

In the absence of an experimental religion there are many things one observes—no time to read the Bible or pray; no time to speak to anyone about our greatest Friend; too busy and tired to go to Sunday school and church. But these same people are ready most of the time for a long trip to visit some old friend or relative, never thinking that it requires as much strength or even more to do that than go to church.

So, as I see it, the whole matter of "What's Wrong With Our Religion" is the lack of a vital Christian experience. In every Christian's heart there is a love for Christ and his kingdom and that comes first in his life and also a love for those who are out of the fold.

The Psalmist said: "Restore unto me the joy of thy salvation, then will I teach transgressors thy ways, and sinners shall be converted unto thee."

Let the church tarry before the Lord until the joy of the Lord is restored, then she shall have strength for her God-given task. Then men of intelligence and vision will rise up and call her blessed.

Anderson, Indiana.

Workers' Conference Enjoyed

New England Friends Study Their Responsibility

THY Kingdom Come, Thy Will be Done on Earth as it is in Heaven." With this thought of "Christ's Kingdom on earth," members from every quarter of the Yearly Meeting of Friends for New England, gathered at Oak Street Meetinghouse, Portland, Maine, October 30 and 31.

We thought of the risen Christ expounding the prophets to His companions on the way to Emmaus, as James A. Coney, Evangelistic Superintendent of the Yearly Meeting, showed the way God wants His children to live as found in the "message of the prophets." He compared their writings to channel buoys and quoted such verses from Isaiah, Micah, and Amos as—"I am full of the burnt offerings of rams and the fat of fed beasts." "Bring no more vain oblations; incense is an abomination unto me." "When ye make many prayers I will not hear: your hands are full of blood." "I hate, I despise your feast days." "But let judgment run down as waters, and righteousness as a mighty stream." "Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "And what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." "Seek the Lord and ye shall live." "Seek good and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you."—The point emphasized was that "moral conduct is the sure test of inward grace."

The prophets turned from ceremonial religion to good living. Their conception of God was that He is Justice—Love—Holiness—and the Source of Life. God did not prosper Israel, right or wrong—His message was "serve God and live." His new covenant is that His law shall be written in the heart. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will

give you a heart of flesh." God's message through the prophets to the world today is, "Though your sins be as scarlet, they shall be as white as snow." If ye be obedient ye shall live.

In the evening, Irving Kelsey, who has recently returned from South America, told something of the other side of the Latin American question. They feel we have no right to the name "American" and try to find some other one for us, usually resorting to "Yankee." Their dislike and distrust of us is not personal, but is more an outgrowth of trade relations.

Wilbur K. Thomas challenged Friends with the statement that only about 40% of the population of the United States are church members who attend regularly. People are turning from Christ because He has been misrepresented to them. Some are seeking Christ through other ways than the church. We have so much church organization that it takes all our time and thought. After he had pleaded with us to have less church and more Christ, we realized anew that fact ever so solemnly before us, that people will not come into our churches to hear of Jesus and His power to save, so we must show them Christ in our transformed lives. Then they will know He is the Christ, even as when John sent from the prison and asked, "Art Thou He that should come or do we look for another?" and Jesus answered, "Go and show John again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Alfred T. Ware in his talk on "My Civic Responsibilities as a Friend," brought to mind the revolutions of the past. He told of the economic and industrial revolutions which are not yet done, and questioned who can tell what lies ahead. He encouraged all to work individually and collectively for what we hold to be right by telling what has been done in this way. For instance, Friends in this country are granted exemption from military service because the Government has recognized their stand, also the constructive work they are willing to do. We saw the need of using our votes, of upholding those in authority when they do what is right, and by objecting when they do what is wrong.

Alvano C. Goddard opened up other ways of living a Christlike life in the community. Christ came to seek the lost. The church should keep its ideal. Its members should take their uplifted lives into the activities of the community. Thus the church becomes an organization seeking God and serving the neighbors. Religious education is left out of our public schools and depends on the home and the Sunday School. The church's great opportunity of reaching out into the homes is through the Sunday School and the Daily Vacation Bible School. Other ways of individual service are through upholding honest officials, and through local editors and theater managers. The meeting that ignores the community ignores its own life.

Oscar Mostrom illustrated by telling of the increased opportunity to tell of the power of Christ in his life by helping to make the community a better place in which to live. He urged a revival of the church, and reminded us that revivals come through some neglected truth. We have Christ, the world does not. Our task is to lead men to Him, who came to give Life, then these other things will find their places, and men will know we have been with God.

Ralph Stoody, President of the Church Federation of Portland, pleaded for more Christianity in the home. He cited prison wardens, hospital heads, boys' leaders, and students of home life, in seeing in our country a weakening in the family life, due largely to the craze for pleasure and broken homes. He told how state organizations have changed from asylums to child-placing bureaus, and state schools from large groups in one big building to cottage homes with a housemother. He pleaded for the family altar fitted to our mode of life, for religious stories to be read to the children, and for Christian care of the child's reading, music, art and play. The child can pray with the parent who plays with him. The parent should comment on character improvement as well as on mental and handicraft. Let us show the children God in our lives—and make our homes heavenlike that heaven may be homelike.

THANKSGIVING

Give thanks? For what? For bread?
But hungry children crying to be fed
Would stop our mouths in shame.
Lord, in the name
Of Him, Thy Son, who came
To save these, too, we cannot thank
Thee for our bread.

Give thanks? For what? For Peace?
But war and strife and bloodshed never cease
Thy plan of love to break.
Lord, for the sake
Of Him who came to make
A world of love, we cannot thank
Thee for our peace.

Give thanks? Yes, Lord, we thank Thee still
For this alone—*the will we have to know, to do Thy will.*

JULIET REEVE.

Woodbrooke, England.

Hilda Ives followed with illustrations of the difficulties of telling of God's love to children from broken homes, and of the effect of broken homes on the youth of today. She urged us to make conditions better for our girls about to make homes for themselves.

Beginning with the story of Abraham and how God spared Isaac "but He spared not His own Son," Oscar G. Mostrom told of the redemptive power of the Gospel. Christ was crucified from the beginning of the world. We are redeemed by the payment of a price. We "have all sinned and come short of the glory of God." We shall stand before God only because Jesus sinned not. Sin has no remedy except in the death of Jesus. Atonement cannot be explained by natural methods. A pardon is effective only when accepted. God looks at us through Jesus' blood when we accept His salvation. "God's righteousness shall cover the earth as the waters cover the sea." God's way of salvation is the only one, that of Jesus' death—He died in our stead.

The conference closed with the earnest voice of James Coney saying: "God says, 'I love you.' . . . . Be ye reconciled to God . . . . We must get alongside and win to Christ . . . . I know that my Redeemer lives . . . . I give all that I am and have that He may use me to win the world to Himself."

LELIA S. MARSTALLER.

AT MINNEAPOLIS MEETING

The annual banquet of the Minneapolis C. E. Society was held November 1, at the church. Speakers were Betty Wells, the new President; Ellison R. Purdy, pastor; and Kenneth Pettijohn, President of Minneapolis District of C. E.

Mrs. Walter J. Marcley, who recently spent a winter in Europe studying international questions, and who is considered one of the best informed women here, is at present giving two series of peace lectures on "Our Changing World." These lectures, Friday mornings at the Y. W. C. A. and Monday evenings at the Business Women's Club, are intensely interesting and informing.

Frederick J. Libby gave two Armistice Day addresses in Minneapolis, the second before a group headed by Jewish women.

The Minneapolis meeting for worship for Armistice Day included the following program: A talk on the Universal Postal Union, by Harriet W. Purdy; reading of the Kellogg Peace Pact, by Edward Cunnington; a talk on the significance of Ramsay MacDonald's visit to this country, by William Beal; the story of the Christ of the Andes, by Edith Jones; and a discourse on America's importance as a field of peace discussion, by Ellison Purdy.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

BEGINNING WORK IN MARION

The first statement about the relief work now being started among the textile laborers of Marion, N. C., asked to have clothing sent to the Service Committee Warehouse, in Philadelphia. Arrangements have now been made to receive all packages in Marion itself, and any gifts of clothing should be sent direct to the American Friends Service Committee, Marion, N. C.

Frank Watson left Philadelphia for Marion on Saturday, November 9th. Lawrence Lippincott followed on the 13th. Their first report should appear in the next issue of the paper.

GETTING TOGETHER

During a September week-end, English Friends entertained a group of members of La Jeune Republique movement of France. Most of the French visitors were Catholics from the Marc Sangnier movement, and all were ardent peacemakers. All parts of France were represented. Lectures upon the peace question were given, and a meeting for worship was held on Sunday morning. At the end of the conference, the party visited a large shoe-factory.

Wilhelm Hubben, one of the leading German Friends, head of a large school in Magdeburg, recently conducted a party of thirty teachers of that city through France. They spent a week in Brittany, meeting with French teachers there and also being received by the municipal authorities of Nantes and a second week in Paris, where they had an opportunity to visit the schools. No more effective work for international understanding could be imagined. During their week in Paris, the National Syndicate of French teachers cooperated with our Paris Center in making all arrangements for them. A reception was given them at the Center, where they met members of the Monthly Meeting and various friends interested in Franco-German friendship.

Ella Barlow of the Paris Center attended the German Yearly Meeting and afterward visited Friends' groups in a number of places, addressing meetings in Stuttgart, Frankfurt, Nürnberg, Berlin, Göttingen, Elberfeld and Crefeld, thus bringing the Paris Center in much closer touch with German Friends.

She took this opportunity to renew acquaintance with German Students who had been members of the Paris Student Group. She was warmly received by the families of the students, as well as by the students themselves, one of whom journeyed from Munich to Nuremberg purposely to see her. Most of these students come from teaching and middle class circles and several of them, deeply interested in international questions, who live in towns where she was to speak, made it a point to attend the Quaker meeting for the purpose of hearing her.

WORK IN JAPAN

Hugh and Elizabeth Borton, our representatives in Tokyo, are busy with their new work. At last writing they had in the dormitory of which they are wardens, eight students of several nationalities. Elizabeth Borton is teaching English in the Friends' Girls' school, and Hugh in the Seisoku School for boys. They are also active in the Night School of the Tokyo Meeting. Hugh works each day with Gilbert Bowles, and is getting more and more in touch with the international problems of the Pacific.

Many opportunities for sharing understanding come constantly to them. Says Hugh, "The English Speaking Society of Keio University has asked me to speak to them weekly for about forty-five minutes, to give them practice in listening to English spoken. I can choose my topic, so am interpreting American life to them. I started with American College Life, and expect to tell them of other phases of American life. I speak to a group of at least fifty boys, and think it an excellent opportunity to spread our doctrine of Good-will."

The Japanese Language School gives foreigners the opportunity to learn the language, and, nearly as important, the historical background of modern Japan. Hugh Borton and Gilbert Bowles have spent much time lately in arranging for these courses. The three historical series for this fall are "Outlines of Japanese History, with special emphasis on the history of Japanese Religions"; "Some Problems in the Social and Economic Background of Modern Japan," "Studies in the Historical Development of Japanese Art." Each course is intended to introduce the foreigner to some phase of the spiritual life of Japan.

THE GENEVA STUDENT HOSTEL

Margaret Lester has now spent two summers working at the Geneva Center. Her report on the problems of the Hostel is so interesting that we summarize it here.

There are certain inevitable problems, "which make the Hostel not only difficult and strenuous, but worthwhile and interesting." First, the question of language. "Last year a Japanese youth came with no knowledge of French or English. After three or four weeks he could say "yes" or "no," but one was never sure which he meant. The character and intelligence of the youth fitted him to be a worthy member of this family of nations, but one can readily see that language was a very real barrier to his adoption into the family."

"Then there is a background of training and customs, varying according to nationality, which colors the student's outlook in very marked fashion. An Italian felt that it was beneath his dignity to stay in a place where he had to shine his own shoes. It was only because he was persuaded that the advantages outweighed the disadvantages that he remained."

The problem of social adaptation is ever present, when any considerable number of people live under the same roof for any consecutive months, and this, especially during the winter, is sometimes accompanied by a tendency to gossip.

But when it comes to the value of the Hostel and to the advantages to be worked for, "In my mind, they far outweigh the difficulties." There is (1) the chance to appreciate the contribution that each nation may make to the life of the world. Mutual appreciation is a most necessary factor in the building up of any international life. (2) An enlarged vision is sure to come as a result. (3) The *Quaker* Student Hostel adds the advantage of the application of Quaker principles to international group life. (4) Through the common life lived with a spiritual basis may come a realization of world Quakerism, based on the broad foundations of a belief in God who may be sought and found in the silence. All these in addition to the wonderful advantages for international study offered in Geneva.

Results? "A young Czecho-Slovakian student who has been in the Hostel less than a year has been so impressed with the dynamic power of our religion that she is returning to her home with the purpose of translating "What is Quakerism" into Czecho-Slovakian. Here is an example of the lines which may go out to the ends of the earth from the Quaker Student Hostel of Geneva. It is this kind of result that makes the difficulties worth facing."

BLINDNESS

I looked at him in high disdain,
I saw a worthless clod;
Nor dreamed that I had stood condemned—
The pure in heart see God.

JULIET REEVE.

CHRISTMAS GIFT SUGGESTIONS

A well-chosen book makes an ideal Christmas gift for young or old. Such a gift indicates personal thoughtfulness and interest and gives the recipient a lasting pleasure. Here are some gift suggestions from our newer books.

For The Children

WHEN JESUS WAS BORN
By Walter Russell Bowie..... $ .75
A story of Christmas told for little children.

JESUS OF NAZARETH—By Agnes Adams..... 1.00
Stories of the Master and His Disciples told for children. The fine illustrations in colors add much to the value of the book.

THE NURSERY ZOO..... 1.00
Stories of four animal friends which are delightfully illustrated for the very little folks.

PUSSY LETTERS ..... .50
Nature stories for children based on fact.

FIRST BIBLE STORIES..... 1.00
Written particularly for children 4-5 years old.

JESUS AND THE CHILDREN..... 1.00
Well illustrated Bible stories for little children.

GEO. WASHINGTON LINCOLN GOES ROUND THE WORLD—By M. L. Thomas..... 1.50
The story of a little boy who sails round the world on the Ship of Friendship making friends in every country.

THE NURSERY SERIES.....Each, .50
Delightful little books for children 3-5, about children of other lands. A picture on every page.
Ah Fu—A Chinese River Boy
The Three Camels—A Story of India
Mitsu—A Little Girl of Japan
Kembo—A Little Girl of Africa
Esa—A Little Boy of Nazareth

For the Older Boys and Girls

BOYS WHO MADE GOOD—By Archer Wallace... 1.00
The stories of fifteen men who have worked their way from obscurity to places of great importance.

THE BOY WHO DARED—By Mary Hazelton Wade 1.75
The inspiring life story of the early Quaker, William Penn, is here told for boys and girls.

THE SEAL OF THE WHITE BUDDHA
By Hawthorne Daniel..... 2.00
The fascinating story of a New England girl who sailed aboard her uncle's ship to China and of the adventures she had there.

SLINGS AND SANDALS—A Story of Boys Who Saw Jesus 1.00
An imaginative portrayal of the impact of the daily life of Jesus upon boys of that faraway day.

SUSANNA AND TRISTRAM
By Marjorie Hill Allee..... 2.00
This new book is the story of a Quaker boy and girl who played exciting roles in the Underground Railway of the 1850's.

HEROES OF PEACE—By Archer Wallace..... 1.00
Absorbing stories of fifteen men whose remarkable discoveries or sacrifices have made the world happier.

A BOOK OF QUAKER SAINTS
By L. Violet Hodgkin..... 2.50
Delightful stories of early Friends.

For Friendly Readers

THE TRAIL OF LIFE IN COLLEGE
By Rufus M. Jones..... 1.75
An autobiography of the author's early years at Haverford and their influence on his life.

PERSONALITY AND PROGRESS
By Henry T. Hodgkin..... 1.75
A new book by this well-known Quaker author which presents many thought provoking conclusions on the present religious, social and economic challenges.

THE SOUL COMES BACK
By Joseph Herschel Coffin..... 2.00

SCIENCE AND THE UNSEEN WORLD
By Arthur Stanley Eddington..... 1.25
The new Swarthmore Lecture for 1929.

THE BEATITUDES—By Elbert Russell..... 1.25
A new study in the teachings of Jesus.

THE FAITH AND PRACTICE OF THE QUAKERS—By Rufus M. Jones..... 2.00

THE NEW QUEST—By Rufus M. Jones..... 1.75

Of General Interest

LOVE THE LAW OF LIFE—By Toyohiko Kagawa 2.00
A new book by the foremost Christian of Japan.

PACIFISM IN THE MODERN WORLD
Edited by Devere Allen..... 2.00
Many important leaders have contributed their ideas on this important subject.

SIGNS OF THESE TIMES—By Willard L. Sperry 2.00
A frank discussion of present-day religion.

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC—By Reinhold Niebuhr..... 2.00
The "notebook" thoughts of one of the most penetrating of our younger group of thinkers.

CHRISTIANIZING A NATION
By Charles E. Jefferson..... 2.00
Can there be a Christion Nation? This new book offers a constructive program.

WHITHER CHRISTIANITY
Edited by Lynn Harold Hough..... 3.00
A distinguished group of fifteen men give their interpretations of Christianity in the light of present-day conditions.

For Other Gifts

THE OTHER SHEPHERD—By Ernest C. Wareing 1.00
A tale of the first Christmas among the shepherds of Bethlehem.

QUOTABLE POEMS 2.50
A splendid collection of over five hundred poems both new and old quoted on many occasions.

THE FAITH OF THE LITTLE SHEPHERD
By Grace A. Catherwood..... 1.00
Story of Bartimæus, a blind shepherd boy.

THE CHEERFUL CHERUB—By Rebecca McCann 2.00
Pungent bits of philosophy about the everyday happenings of life.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FOR OLD AGE SECURITY

EDITOR THE AMERICAN FRIEND:

There has long been a concern among certain Friends of the Five Years Meeting that something should be done to give a greater degree of old age security to ministers, teachers, secretaries, and missionaries who have given their lives to the Society.

It has occurred to me that there are some who might be interested in a discovery I made some time ago, a scheme whereby one might achieve at least partial security by his own efforts. After all, the paternalism of most corporate schemes is to a certain extent repulsive. The discovery to which I refer is so simple that many I am sure, would think it not worth while; yet I commend it for consideration. Credit for it must go to a school teacher whose name I do not know, to the Wall Street *Journal*, and to the *Literary Digest*.

Probably no innovation in modern business has been such a blessing and at the same time such a curse as the instalment plan of buying. In fact it has got into such disrepute that many firms are now doing the same thing under the name of Deferred Payment Plan. It sounds better but cost just as much, in money, worry, lack of self-respect.

The thing I am suggesting is this. Invest on the instalment plan. But let me hasten to say that one must be careful how he does it. There are plenty of swindle games using this method. Go to your banker for advice. You will find him conservative. He will not recommend any but the well secured bonds of well known companies. He will not offer you a bond bearing high interest rates. There will be no spectacular rise in prices, nor any marked decline. Tell him, if you can do so honestly, that you will pay so much a week or month on it. He will be glad to sell you the bond for as little as ten percent down and loan you the balance for approximately the same rate of interest as the bond bears. The first six months will be hard. There are so many things you will need which you cannot have if you make your payments regularly: a new suit, a new car, a radio, a fishing trip, all of which can be bought on the installment plan. Yes, I saw the advertisement of an outfitting company offering to finance fishing trips on the installment plan. But the thrill of clipping your first coupon outweighs all these. Apply the dividend to the note and make your regular payment also. As long as you still owe on the bond your banker will hold it for security against the loan so you will have no box rental to pay. As soon as it is paid for, buy another and pledge both against your loan.

Entirely apart from the financial gain is the gain in self confidence, the feeling of being in business and reaping the benefits from it, the intelligent watchfulness of financial reports, the sense of belonging, and the increased earning power that will come with all these sensations. I shall be glad to hear from anyone who as a result of reading this adopts the idea of investing on the installment plan.

G. RAYMOND BOOTH.

113 Maitland St., Toronto, Ont.

THOUGHT-PROVOKING STATEMENTS

EDITOR THE AMERICAN FRIEND:

Recently there came to me a very great challenge in an outline of the sources or forms of power that the Church should have. I just wonder how many Quaker meetings are measuring up to this program. The outline is mentioned in a book, "The Building of the Church," by Jefferson, and is given in brief below.

1. The Church first of all is a worshipping body. Public worship is a form of power.

2. The Christian Society is a teaching body.

3. The Church is an Evangelizing body. It exists to make converts. Passion for souls is a power.

4. The Church is a humanitarian body—a servant of the human race. Social Service is a power.

5. The Church is a reforming body. Its mission is to turn the world upside down. Spiritual militarism is a form of power.

6. Politics is one of the kingdoms of life, and the Church is to be a power in all the kingdoms. The Church must penetrate everything—even the world of the politicians.

7. The Church is a missionary body, it is sent on an errand to the whole of creation.

Many pages of comment could be written on the above outline. Let us just call to mind a conversation between two of the characters in Irving Bacheller's book, "Hand-Made Gentlemen."

Speaking of electrical descriptions, "The voltage is the squirt of the stream, and the size of it is the amperage, and the watts is the hole it would make in the snow. Do you know why so many men in this town use tobacco?"

"No."

"High voltage and nothing to do. Currents of power are flowing into us but—Lord—we don't know what to do with it. We have no purpose, no gear, no machinery. So let it off in all kinds of folly."

We are making no charges nor condemnations but simply calling to mind two very thought-provoking statements.

H. MILLARD JONES.

Indianola, Iowa.

NEXT YEAR'S S. S. LESSON AND YOUR OVERFLOW

EDITOR THE AMERICAN FRIEND:

The International Sunday School Uniform Lessons are scheduled for six months studies in the Gospel according to St. Matthew, beginning in January 1930. For twenty-six weeks there will be detailed study of these twenty-eight chapters which portray Jesus Christ as the Messiah, the King of the Jews, who came "to fulfill all righteousness."

It is to be noted that most of the Protestant denominations are planning special emphasis this year upon Personal Evangelism—looking forward not only to Easter in April, but also to a climax at the 1900th anniversary of Pentecost on June 8.

The American Scripture Gift Mission of 119 South Fourth Street, Philadelphia, Pa., which publishes unusually attractive Pocket Gospels, is suggesting a campaign of "seed-sowing" and evangelism in connection with the Adult Bible Classes which *will use* the International Uniform Lessons in 1930. It is suggested that every member of such a class be furnished with at least two of the little red Gospels of Matthew, one to be carried and studied from week to week—the lesson and its context so that this great God-given message may be mastered in these six months, the other to be given away to someone who is drifting and who should be brought into the fellowship of the class, challenged with the claims of Christ and won to Him into saving faith. The unique value of these Gospels is in fact that they carry a brief "Way of Life" in the front with eleven verses of Scripture presenting the Christian Gospel. Two other pages give "the A B C of the Gospel" with references in Matthew, and "the X Y Z of the Gospel" with other New Testament references. Then there are four bright-colored pictures of appropriate scenes in Bible Lands, four Gospel Hymns and best of all for use in Personal Evangelism is the Decision Form in the back. (The Gospels according to Mark, Luke and John are also published in uniform character; and the cost of these is only two cents each in any quantity. Write for samples at once.)

If one-half of the people who are now enrolled in Adult Classes who truly love

their Lord and Savior would let some "overflow" of the profession touch the lives of others with the love and claims of Christ, what a harvest of souls there might result! We must first sow the seed and there is none better than the Written Word, watered by prayer.

WM. H. RICHIE.

Philadelphia, Pa.

HEAP BIG FEED AMONG THE OSAGES

EDITOR THE AMERICAN FRIEND:

Leaving Nowata, ye Scout sped westward by stage over hill and vale, crossing rivers rippling over stony beds to the sea, winding hither and thither, and yon, through the wonderful Osage country, over one of Oklahoma's best paved highways to the beautiful city of Pawhuska, nestled in the hills.

From Pawhuska we sped on to Hominy, where, years ago, the Associated Executive Committee on Indian Affairs, heading up in Philadelphia, established a most strategic point for mission work of the Society of Friends. In a land where black gold gushes forth, dispensing the riches of earth amongst a great and needy people, God surely has planted a sturdy vine that is growing a wonderful fruitage at the hands of his loyal servants, Arthur W. Hadley and wife, with whom we spent a most pleasant week-end.

The beautifully arranged and commodious "Indian Friends Church," costing, since the second addition, some $10,000, stands upon a sightly eminence near the local Indian village and overlooking the town. Not only the citizens of Hominy, but the leading Osages of the southern part of Osage County point to it with pride, to which enterprise they have contributed and are contributing liberally of their wealth. The Osages alone have given some $6,500 in the erection of the building, and from Sabbath to Sabbath or on any special occasion give freely to the support of the workers in the home and foreign fields, not even neglecting the work in far off Africa and Palestine in their benevolences.

We had the unique privilege of attending and observing their splendid Sabbath school and witnessing to the interest taken by the Indian in the efficient exposition of the lesson on the necessity of cooperative effort in the building of the walls of Jerusalem and of Christian character in the lives of individuals. Some thirty-five Indians, young and old, participated in the exercises, each one taking an eager interest in their reading and comprehension of the content of the lessons. Arthur and Nettie Hadley conducted the adult classes and members of other denominations contributed much to the interest as teachers of the four smaller classes.

We had the special pleasure of meeting Harry Big Eagle and wife, who with their family of interesting children, are always on hand at the church and gladly contribute to its interest and support.

To keep in touch with the Indian pulse, the missionaries attend by invitation their big dinners, councils, and gatherings of various kinds and seek to sow some seed that may bring forth good fruit. Even the unchristianized Indian always welcomes their presence by pointing upward—meaning "God man or God woman," and in time of sickness or death the Hadleys are called on to minister to their real spiritual and physical needs.

By invitation we attended a big dinner on Sabbath near Mr. Shunkamola's home. Several of the men had been participating in their religious peyote sleep in an adjoining building from sundown on Saturday night, but at noon Sunday they awoke and made ready for dinner. After an Indian palaver by their orator, we all "fell to" sans knives, sans forks—just spoons, granite iron soup bowls and coffee bowls and fingers. There were well cooked fried chicken, roast pork, roast beef, soup of half a dozen varieties to suit the whim, bread fried in boiling lard like doughnuts, but in chunks, cake and pie, and coffee steaming hot. Ye Scout took a helping of hominy soup, roast pork and a chicken wing which was fast to half of a fowl. So he was literally "up again it," and not to be discourteous to his distinguished friends must eat it all in primitive fashion. After the feast everybody is supposed to carry away all in front of him or her, so by Nettie Hadley's strategy we had some fine angel food cake and pie for our evening repast at the mission home!

At this Indian feast were also Daniel and Hattie Williams of Wichita, former missionaries who had been visiting among their Indian friends of former days. Harry Big Eagle and his wife did not attend the feast and he remarked: "Indian like to fill his stomach but not his soul," a missionary text worth remembering.

The next morning, before hitting the westward trail, we went with Mr. and Mrs. Hadley to John Abbott's home located in a shady vale surrounded by council and meetinghouses and barns and were introduced to one of the most distinguished Indian philanthropists among the Osages, who gives most liberally to the needs of poor Lo of surrounding tribes. Arthur Hadley remarked, "Nobody knows how much he gives away." We were invited into his beautiful home with floors covered with the finest of Navaho rugs, oil paintings on the walls and beautiful bead work and bric-a-brac here and there.

Mr. Abbott has for years been a trusted interpreter for the Friends missionaries on many occasions and has called upon them for spiritual ministry to members of his family when sick and dying. There is a warm spot in the hearts of both Mr. and Mrs. Abbott for the Quaker missionary. As a touching incident, he asked the missionary company to pray for his little boy whom they were sending away to the Catholic school at Pawhuska and when prayer was finished, we noted that John wiped a tear from his bronze cheek, and when he observed that "Friends ought to have built a school for their children," we said, "Amen!"

As a parting memento of the Quakerly visit of the Hadleys, the Williams and ye Scout, he presented us with a beautiful Indian necklace for our missionary collection and we departed feeling that the Lord had truly given us a worth while Indian Feed, both spiritually and materially, and one that we shall long remember.

HENRY C. FELLOW.

Wichita, Kansas.

SPEAKS TO OUR APPARENT CONDITION

EDITOR THE AMERICAN FRIEND:

I was very much interested in Rufus Jones' "concern" as reported in the last issue of THE AMERICAN FRIEND.

It seems to me that every Friend in America should be vitally interested in this ever more apparent condition in our Society. To outside observers it is apparent that Quakerism has for some time been moving forward by the force of the momentum gathered from its first movement.

This is true, in a different way, in both branches of Friends. If there were still manifested the spiritual life of Fox's followers there would be a living growth in the Conservative type of our Society which is, in form, probably more like the original Quakerism. It is impossible to separate, in the public mind, the association of silence in worship, spiritual guidance in all worship, and absence of program as well as plainness of dress.

If there were the same dynamic force of spiritual life in the progressive type it would have been built up; not as it is, with more than half its members entire strangers to essential Quaker doctrine, but of people of deep convictions and hope have not the pitiful fear of being "out of step" or not "conformed to this world.

Fox craved to be in tune with the Infinite, that was why he all unconsciously started a movement far in advance of his day and one which, perhaps more than any other, for its numbers, has led mankind to a truer vision of the ideals of Christ.

Today, like Lot's wife, we look back as if to see how much we are losing step with those around us. Somebody might misunderstand, etc. How different from early Quakers or Christ's little band, chosen out of the world, therefore hated

by the world! We want the honors—the applause which our forefathers won but whose generation was too slow to see was their due. After the proverbial manner of the sons of men who have become rich by hard knocks and self-denying effort, the next generation spend what father made but would not soil their hands with the humble service, the fruits of which they really believe the world should honor them for.

No, it was not George Fox's silence but his sermons that stirred England; but out of God's mighty baptism of silence, that Fox in his humility submitted to, thus giving God a chance to "speak," came George Fox's sermons shorn of all demonstration of man's wisdom and in the "demonstration of the Spirit and with power."

We just don't believe God is capable anymore of "speaking to thy condition" as Fox was assured when ecclesiasticism failed, so we borrow a lot from others which, in our haste, with no patience to "wait on God," goes through our minds and from our lips as "vain repetitions." We are surely blessed many times in song and prayer, but many more times we give voice to our restless urge to have something "going on" and lose many a rich blessing for we just can't (of ourselves) put His Spirit into our words, or even into inspired songs.

Let us hope and pray for God's guidance.

A Friend.

THE THREE THIRDS OF LIFE

Editor THE AMERICAN FRIEND:

The Past was once the Future and the Present. The Present used to be the Future. The Future becomes first the Present, then the Past.

It is surely true that many of us live in the Past and the Present together as we meet the Future which never lets us forget that it is near. Others refuse to review the Past, but are satisfied with the Present. Still more look forward to the Future, forgetting those things which are behind or beside. There are those who dream of the Past and the Future, incidentally being sadly neglectful of the matter-of-fact Present, which has come from the Future and is turning into the Past. Is there any wonder, then, that we meet the specimens we do of humanity which go to illustrate the various degrees of Joy, Anger, and Thought seen from day to day? In this way, then, does the Past teach, the Present learn, and the Future create.

E. D. HOBSON.

Yonkers, New York.

A THANKSGIVING THOUGHT

Editor THE AMERICAN FRIEND:

At Thanksgiving time we are all likely to wonder whether we have anything for which we can be thankful. However, we do not wonder long if we have a Christian home with loved ones by the fireside. The Christian home is indeed the hope of the world for it is there that children learn right from wrong, learn the meaning of love and sacrifice and receive inspiration and encouragement for their life work. In the ideal home where the parents and children live close to each other and close to God, those hearts will be overflowing with Thanksgiving. The members of the Christian family are not only held together by love and blood relationship, but by spiritual relationship as members of God's family.

ALICE ROBERTS KREKLER.

Somerville, Ohio.

LECTURE TO INDIAN CLUB

Professor Louis T. Jones of Whittier College, California, recently attended a meeting of the American Indian Women's History and Art Club in Los Angeles, and lectured to the group on American Indian Eloquence. As representatives of the Cosmopolitan Club of the College, he took with him a number of students, among whom were a Japanese and a Negro. The occasion was a colorful one. The party was met at the door by two women in full Indian costume. Chief Standing Bear, a native Sioux, voiced an Indian prayer in his native tongue, touching the four points of the compass with his calumet. He, too, was in the full dress of a chief, including the long trail of eagle feathers down his back and a breast plate of porcupine quills and bear's teeth.

As a part of the program, Indian dances in costume were featured, the dancers keeping rhythm to the beat of the tom tom with the utmost grace and precision. Dr. Jones' address was taken with the greatest enthusiasm. The great hall was crowded to the doors, with many standing about the walls.

Many Indian artists and historians of note were in the midst. Mrs. Chloe B. Howe who is writing the authorized biography of Vice-President Charles Curtis was present, as was Mrs. A. G. Deckon, the grand-daughter of the great Tecumseh. When the speaker announced that he was a Quaker, actively representing the Society of Friends which has done so much for the Indians, applause was universal.

WITH NEW YORK FRIENDS

The first Tea Meeting of the season was held at 20th St., October 20, at which Horace E. Coleman gave an unusual talk on "Picturesque Japan," handcolored and illustrated by most artistic pictures. Elvira La Moure added to the pleasure of the evening by her charming songs. After concluding the business of the regular monthly meeting, Abram S. Underhill, in a brief and bracy fashion, gave a realistic account of the home of the "Quaker Seekers" in Wales including the original Haverford and Bryn Mawr.

The School of Mysticism, organized by Josiah Marvel, and occupying five weeks, has brought to the meetinghouse, inspiring lectures on subjects, such as Meditation and Prayer, Philosophy of Mysticism, Leaders in Mysticism, and Science and Inspiration. Among the speakers have been our Friends, Agnes L. Tierney and Professor Henry J. Cadbury, also Charles Bennett, Professor of Philosophy at Yale, Paul Richard, and other distinguished authorities. The School is a centre of much interest, and, we believe, of spiritual growth.

At the request of persons in Switzerland, Edward Thomas' book, "Quaker Adventures," is being translated into French in that country. It will probably appear in serial form, in a periodical.

OBSERVES NINETY-FOURTH ANNIVERSARY

James S. Read of Woonsocket, Rhode Island, quietly observed his 94th birthday on September 9, cards and notes were sent by friends, and relatives called in the evening to extend congratulations and best wishes. To live a life of Christian service to the church and community and attend meeting regularly until ninety-three is his splendid record. Though somewhat lame, he possesses all his faculties and enjoys fairly good health.

He was born in Slaterville, R. I., the son of Elisha T. and Harriet Stockbridge Read, his father's people being Friends, but his father was disowned for marrying out of the Society. He attended Worcester Academy and taught school for a time, then for 33 years he was cashier at the National Union Bank of Woonsocket. In 1861 he was married to Laura Aldrich and as their wedding trip attended New England Yearly Meeting. This they continued regularly while health permitted. He organized the local Bible School in 1862 and was superintendent for 37 years. Being a lover of music, he very carefully introduced singing into the school and later both vocal and instrumental music into the meeting. The silent meetings with men and women on separate sides of the meetinghouse have changed and a parsonage and a paid minister are part of the equipment.

Although he always attended meeting and was a most earnest worker, it was not until 1875, according to the records, that he requested membership for himself and his wife and their two minor children. They have been a great blessing to the meeting, and it was a great sorrow and loss when his son Elisha T. died and soon after his wife. Since 1889 he has been a faithful elder in the meeting.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

SIGNS OF THESE TIMES

By WILLARD L. SPERRY

Doubleday, Doran Co., pp. 179, $2.00

This is the first of the Ayr lectures under the auspices of the Colgate-Rochester Divinity School, the terms of the Foundation being that the lectures are to fall within the broad field of the history or interpretation of the Christian religion and message. Five lectures are to be given each year at Rochester, N. Y., to be published in book form within one year after the time of their delivery. The lecturer, widely and favorably known for his distinguished book "Reality in Worship," and Dean of the Theological School in Harvard University, is one of the foremost leaders of American religious life. Of himself he says, "As a professor of practical theology I have a roving commission which pledges me to the consideration of the general concerns of religion," and of the book he adds, "These pages attempt to identify four or five of the moot points in modern American Christianity, where our creeds and our culture come into contact. I have tried to follow the battle to the places where there is a real issue, where too meager accounts of religion may lay us open to danger."

With rare insight and charm, the lecturer calls us back to the signs of the present day, and pleads for a restoration of sanity and balance and serious thoughtfulness in the consideration of our religious problems. In the first lecture which bears the title "Wisdom" he makes an appeal for long views of life to aid in a look with level eyes at the signs of our own times. Short views have been responsible for much misunderstanding and bad bargains with the universe and "we, who are personally and professionally concerned for the future of religion," he says, "cannot ignore the increasing knowledge about religion that provides the background before which our words and deeds are judged."

The succeeding lectures deal with "Attitudes," "Non-cooperation," "Individualism," "Humanism," and "Mysticism." The difference between a pose and an attitude is indicated. All poses tend toward breakdown but religious positions have been made possible and tenable hitherto because of men's faith in them as attitudes. Non-cooperation with the spirit of this age must mean for most of us a deliberate refusal to reduce religion to the dimensions of this worldliness and an insistence upon the complimentary half truth of other worldliness." One should cultivate the habit of self-correction and so of self-fulfillment in matters of faith and conduct.

Modern humanism is presented as implying a certain healthy impatience and indignation with too easy cures for the pain of the world during our generation. It is construed as defending "the interests of man as against the facts and processes of environing nature," the religious humanist being "a person who seeks and finds the divine in man and who doubts or denies the existence of any God other than the God resident in the human will-to-goodness." The man who professes the religion of humanity in our time is struggling, not against the ethical hostility of things, but against their ethical indifference, and all is not lost while the will-to-goodness in the soul of man is recognized. For him, the conscience and goodwill of man represent the best there is in the cosmos. But to make a half truth suffice is bound to be disappointing. By a striking illustration of mooring boats for an emergency in a severe storm when a light line helps a heavier line to steady the resistence of the boat, so the conviction that men care may help to strengthen the conviction that God also cares when men must struggle to outride the storms that threaten to destroy faith, is offered as a reasonable suggestion and the way of hope to include the humanist in Christian fellowship.

The closing chapter on "Mysticism" approaches a sense of relationship with God from a different angle in a study of religious experience. Religion is a way of wonder which passes from ignorance, through curiosity, to mature conviction. Its attitudes are those of the child and of the mystic. They are wonder and trust and humility—the groundwork of a religious character and the method of the religious life. "Where man stands in the attitude of wonder, trust, and humility in the presence of his universe, there is the substance of all his latent religion and the promise of his mature religion." "We are living at a time when we seem to be on the verge of discovering new and greater truths about God."

SCIENCE AND THE UNSEEN WORLD

By ARTHUR STANLEY EDDINGTON

The Macmillan Co., pp. 91, $1.25

For more than twenty years the Swarthmore Lectureship has provided each year for a lecture preceding the sessions of London Yearly Meeting of Friends with an underlying two-fold purpose: first, to interpret further to the members of the Society of Friends their Message and Mission; and, secondly, to bring before the public the spirit, the aims and the fundamental principles of Friends.

This year the lecturer who is an outstanding physicist, the Plumian Professor of Astronomy at the University of Cambridge, "the foremost living exponent of the seen" and the author of "The Nature of the Physical World," has here expressed himself in regard to the unseen world and the problem of man's relation to it. As a Friend himself, he is able to fully appreciate the point of view as maintained by Friends and as a master scientist to help interpret the developments of the material sciences with an outlook upon the Beyond. "Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being," he says "we reach only symbolic description." Out of chaos has come cosmos, out of darkness light, out of atoms and electrons stars or suns, out of the electric charges dispersed in the primitive chaos ninety-two different kinds of matter—ninety-two chemical elements—have been built. "This building is a work of evolution, but little or nothing is known of its history. In the matter which we handle daily we find the original bricks fitted together and cannot but infer that somewhere and somewhen a process of matter-building has occurred."

A third impulse of Nature expresses itself in man to whom "one gift is bestowed to save him from threatened distinction—a certain stirring, a restlessness, in the organ called the brain." Consciousness and a material brain functioning together indicate a contact that physics with its methods of symbolism does not explain. "It is just because we have a real and not merely a symbolic knowledge of our own nature that our nature seems so mysterious; we reject as inadequate that merely symbolic description which is good enough for dealing with chairs and tables and physical agencies that effect us only by remote communication. In comparing the certainty of things spiritual and things temporal, let us not forget this—Mind is the first and most direct thing in our experience; all else is remote inference . . . . That stirring of consciousness transmutes the whole story and gives meaning to its symbolism."

While the interaction of ourselves with our environment is what makes up experience "the scientific answer is relevent so far as concerns the sense-impressions interlocked with the stirring of the spirit, which indeed form an important part of the mental content. For the rest the human spirit must turn to the unseen world to which it itself belongs." For the scientist, "our environment may and should mean something toward us which

is not to be measured with the tools of the physicist or described by the metrical symbols of the mathematician." "If we claim that the experience which comes to us in our silent meetings is one of the precious elements that make up the fulness of life, I do not see how science can gainsay us." When life is associated with consciousness we reach different ground with laws which seem to hang around the word "Ought," and the mind has an outlook which transcends the natural law by which it functions. As consciousness alone can determine the validity of its own convictions, it is of the very essence of the unseen world that the conception of personality should dominate it. Force, energy, dimensions belong to the world of symbols, but we have to "build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the symbols of the mathematician."

The lecturer concludes that "we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship for our whole approach to it is bound up with those aspects of consciousness in which personality is centered." If the scientist's so-called facts are changing shadows, they are shadows cast by the light of constant truth, and we need not turn aside from the measure of light that comes into our experience showing us a Way through the unseen world. "Religion for the conscientious seeker is not all a matter of doubt and self questionings. There is a kind of sureness which is very different from cocksureness."

Thus the reader is left with his face toward the light, feeling "a sureness that we are on the road." Reality is for the mind and belongs in the realm of the unseen. This thought-provoking book must be read to be fully appreciated.

SUSANNA AND TRISTRAM

BY MARJORIE HILL ALLEE

Houghton Mifflin Co., $2.00

Along about Christmas time we anticipate the appearance of new books in holiday covers. Happy are we if we find that the contents justify the attractive work of the bookmaker's art. The approach of the holiday season this year gives us the thrill of realization in alluring books that are already presented for our enjoyment. We give prominent place among these to "Susanna and Tristram." The very cover of the book gives us allurement and promise. First, in the attractive picture which adorns the book jacket, that of Susanna and Tristram seated on the old white horse and preceded down the street of Cincinnati by no other than the president of the Underground Railway; and second in the name of the author, Marjorie Hill Allee, which is sufficient guarantee in itself to all who know this gifted Friend and her facile pen. We cannot do better than give this foreword of introduction in her own words:

"This book is dedicated to Susanne Coffin, who lives only in the story. Levi and Catherine Coffin were really there; so was that bad boy, John Fairfield, and Louis the slave, and Lawyer Joliffe, and the Reverend Jonathan Cable, not to mention many others of whom we read in old books now out of print.

"They had a fine, exciting time, those people who ran the Underground Railway, joked about it, and risked their lives that it might run smoothly. It seemed to me a pity that Susanna and I were left out of it all; myself because I was born too late, and Susanna because there never was any such girl.

"That is why I wrote this story, so that Susanna and I could take a tour through those old days. Susanna insisted on taking along her little brother Tristram, because she was so fond of him. You can see as you read the story that he was a great deal of trouble to her, but she never wished him elsewhere, and took care of him better than most sixteen-year-old sisters could have done.

"I think they enjoyed their adventures, especially after they were over and done; but I had the best time of all, and this is my thanks to Susanna for going along with me."

This attractive volume reflects well the spirit of those stirring days when Friends, under the leadership of Levi Coffin and others, played so important a part in aiding slaves on their way to the land of freedom. While it is frankly fiction so far as the story itself is concerned, no one who knows the "Reminiscences of Levi Coffin" will doubt the accurate portrayal of the activities of the Underground. If the incidents and adventures which the author relates did not actually take place, others did that could hardly be distinguished from them. Throughout the story the recital is given with a delicate touch and in a truly Friendly atmosphere that one would expect from the pen of Marjorie Hill Allee. It is an admirable Christmas gift for boys and girls and we warn elders not to pick it up if they haven't the time to read it through. In any event they should give the children a chance at it first.

THE BOY WHO DARED

BY MARY HAZELTON WADE

D. Appleton & Co., $1.75

We are glad to present this book as the inspiring life story of William Penn told for young readers. It takes up the story of this Quaker hero in a chapter on "Tower Hill" significantly enough—Tower Hill on which William Penn was born to the purple, so to speak, and on which he later suffered imprisonment for conscience sake in company with the lowly and then despised Quakers. From then on, the narrative proceeds directly and compellingly, giving the outstanding events in the colorful life of William Penn—colorful by its contrasts and in spite of the identification of the hero with a people whose lives outwardly, at least, were supposed to be colorless.

While the main channel of the story carries forward as it should the life of its subject, the author, without overloading the narrative, does well in lining the banks with the historic and social background of the times. The boy and girl who read this book will not only know William Penn as a brave, gallant, conscientious gentleman Quaker but will also have a pretty good idea of the England of his time and of the beginnings of colonial life in Pennsylvania. We welcome this volume as a worthy addition to our young people's bookshelves and commend it for Christmas consideration.

CHRISTMAS SUGGESTIONS

From the Friends Book and Tract Committee of New York Yearly Meeting we have received a well selected list of books very suitable for Christmas gifts. We are glad to publish the greater part of the list. The books may be secured, either of the Book and Tract Committee, 144 East 20th Street, New York City, or of the Friends Book and Supply House, Richmond, Indiana.

Finding the Trail of Life, by R. M. Jones—$1.00. Tells about growing up in religion.

The Trail of Life in College, by R. M. Jones—$1.75. What college means and should mean to a man.

The New Quest, by R. M. Jones—$1.75.

Quaker Adventures, by E. Thomas—$2.00. Stories of Relief Workers told over the radio.

Book of Quaker Saints, by Violet Hodgkin—$2.50. Short stories to read to both young and old.

Rebel Saints, by Mary Best—$3.00. Tells the exciting experiences of early Friends.

History of the Society of Friends in America, by A. C. Thomas—$1.50. The best short book on the subject.

Short History of Quakerism, by Emmott—$2.00. The best short book on Quakers in England.

Faith and Practice of the Quakers, by R. M. Jones—$2.00. An excellent book to give anyone interested in Friends.

What is Quakerism, by E. Grubb—$1.00 in cloth, 60c in paper. Many people have been helped by this book.

FOR JUVENILES

Children's Story Garden, by a Committee of Friends—$1.50. Recommended everywhere as the best group of stories for children.

George Washington Lincoln Goes Around the World, by M. L. Thomas—$1.50. An American boy is carried off on a round-the-world steamer.

Boy Jesus and His Companions, by R. M. Jones—$1.25.

Stories of Hebrew Heroes, by R. M. Jones—$1.50.

Story of William Penn, by Holland—$1.00.

Wedded in Prison, by Robinson—$1.50. A true adventure of Quakers.

Peace Crusaders, by Griscom—$1.50. A collection of stories, poems, etc., for children to recite.

REVEALING INCIDENTS

One can never measure influence—one can never know the bounds of any type of influence. It is quite like the act of throwing a pebble into a body of water and watching the ripples grow in circumference on and on until the eye can no longer follow the lines.

However, we can see results in some concrete actions and this helps us to determine whether our efforts are worth while or not. The observation was quite gratifying in one community in which a condition existed that was a boulder in the pathway of progress for the churches. One individual who was a business man and in public service had unjustly criticized one of the pastors; the influence of this business man was very strong—thus the work of the church was much hindered.

The Daily Vacation Bible School was a real success in this community—teachers were enthusiastic, pupils were interested and happy. The only little child, a daughter of this disgruntled man, attended every day. She was a little sunbeam and enjoyed all the work of the school. Her expression work was very neat and attractive.

To please his own little daughter, this man visited the exhibit and attended the program at the close of the Vacation School. He was amazed. He was convinced. He believed. His view point was changed. He expressed himself to the supervisor of the school as follows: "I want to help with the expenses so this kind of a school will be continued; we cannot afford to discontinue such a type of work. I want my little girl to have this teaching." This man changed his attitude toward the work of the church.

Fathers and mothers can be given a broader vision—can be drawn closer to the Master through their own children, when other ways seem to have failed.

Another incident will show the appreciation of the Church Vacation School. Folks who were living five or six miles in the country wanted their children to have an opportunity of attending the Vacation school. Busy harvest season did not hinder. Although some of the mothers could not drive a car, all of them could drive horses. These busy neighbor women would take turns taking the neighborhood children to the school. The spacious, old carriage that had been relegated with the relics, now was used to convey children to and from the Church Vacation School. Every morning this carriage, drawn by two big farm horses, was seen to drive up in front of the school building and out hopped child after child until one would wonder where they were all stowed away. Such was the interest of those busy fathers and mothers, to have their boys and girls get Bible truths in their hearts and lives.

The closing program was a time to show to the community the type of work done in this school. The teachers and pupils felt repaid for all extra efforts, when a crowded house greeted them on that very hot mid-summer Sunday night.

The exhibit was much appreciated by the community, for many visitors came between the hours of three and five on the same day of the program given that night. The teachers were present in each division to explain the correlation of this expressional work with the Bible study, thus proving the value of such a program and disproving the idea of busy work.

Let us remember—we cannot live to ourselves. We must either be a light to illumine, or a tempest to destroy.

E. H. S.

THE INTERNATIONAL PEACE BUREAU

Gilbert MacMaster, Service Committee representative in Berlin, writes us of the meeting in Geneva during September of the Committee for the Reorganization of the International Peace Bureau. Before the War this Bureau was extremely useful, as it served as the common outlet for the peace movements in most of the different states of Europe. These various peace movements were mostly small, but compact, and fairly united. Now, in nearly all the states, the peace movement is divided within itself. There are radical, conservative, and moderate groups, some who would educate, and some who would dictate, and until the local groups reach some unity, it is difficult to imagine an International Bureau trying to act as a common peace agency.

A year ago, it was decided to hire Benjamin Gerig, an American Friend studying in Geneva, as a half-time worker for two years, to get a thorough insight into the work of the Bureau, and report upon it. The report, as may be imagined, was discouraging. Says Gilbert MacMaster, "We all felt that there is a place for an International Peace Bureau, and that in times of emergencies, such organizations as the League of Nations Union or the Interparliamentary Union could not voice the peace sentiment as such a Bureau could. But the present situation is so hopeless that I was in favor of closing the thing down, and holding the future of the work in abeyance until we could see clearer."

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

NOTES FROM WILMINGTON

Armistice Sunday was fittingly observed by Friends in Wilmington, Ohio. In the morning O. Herschel Folger spoke on the subject "I Am For Peace."

Following the suggestion of the American Friends Service Committee the Goodwill Peace program was carried out in the Bible School. Besides the information sent out by the committee to be read before the classes, talks were made on various mornings by Elizabeth Hawkins who was in the Caravan work the past summer; by Prof. Willis Hall, of the College, who spent last year in Geneva, Switzerland, studying International Relations; by Laurenna H. Farquhar who had attended the All-Friends Conference at Oskaloosa, Iowa; and by Mary K. Farquhar who told some of the facts of what the A. F. S. C. had done for Wilmington Meeting and this Yearly Meeting.

As a culmination of this program, on the evening of November 10, a Silver Medal Peace Contest was held in connection with the play, "The Service Star." The contestants were boys of the Intermediate Department and the medal was received by Otho Holmes. In the play, the character of Peace was taken by Portia Haines, that of Love by Mary Craig, and of Hate by Alice Carey. Other young people and children represented Service Workers, Caravaners, children of European countries, the miners, the Southland of the U. S., and Indians. The music for the evening was furnished by the Young People's Chorus under the direction of Mrs. Clarence Robinson. A fitting close to the evening's program was a short talk by Murray S. Kenworthy who spoke on the work the committee is doing at the present time. A good collection was received through the links in the Goodwill Chain.

The Whatsoever Circle, recently organized, met one afternoon at the home of Rebecca Farquhar McQuiston to assist with sewing preparatory to their return to Egypt next year.

SCATTERED SEEDS

An illustrated Monthly Magazine for children. Published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to

SCATTERED SEEDS—DEPT. A.
1515 Cherry St. Philadelphia, Pa.

CHOICE BULBS

Please send for new price list of "Choice Gladiolus" bulbs. Last year most of my orders came in the fall. This year I should like to dispose of all my surplus stock by fall orders. To this end I am making a special offer. Bulbs may be delivered this fall or in spring as desired. Send for special offer.

WM. E. BERRY
Penn College Oskaloosa, Iowa

QUAKERDOM · AT · LARGE

Mary Kendall of Indianapolis, Indiana, is spending the early winter in Orlando, Florida, with her sister, Vivian Kendall Ramsdell.

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Rupert H. and Helen Stanley, who since their return a few years ago from China have been engaged at Westtown School, are spending the year in New York taking graduate work in Union Theological Seminary and Teachers' College. They are specializing this semester in the New Testament and in the life of Christ.

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On October 30, Clara G. Ford, eldest daughter of Jefferson W. and Helen Ford, missionaries in East Africa under the American Friends Board of Missions, sailed for East Africa. She is going out under the direction of the National Holiness Association by which she will be supported. Following a visit with her parents, she will take up work in adjoining territory under the Holiness organization.

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Friends residing in and about Chicago will gather at Hull House, 800 South Halsted Street, on November 22, for their third All-Friends Day. The two preceding occasions were forerunners of the 1929 national All-Friends Conference at Oskaloosa, Iowa. This third local All-Friends event will concern itself with echoes from the national combined sessions. Prof. W. Clyde Allee, of the University of Chicago, will act as Chairman of the dinner-meeting.

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Francis R. Taylor, a member of the Board of Managers for Westtown School, Westtown, Pa., has been named chairman of a committee to raise an endowment fund of $350,000 for the school. Of this amount, $150,000 is to be set aside as a memorial scholarship fund in honor of a former principal, the late Thomas K. Brown, $75,000 will be used for the construction of a new gymnasium, while the balance will be utilized as working capital and for pension funds.

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P. J. Noel Baker, M. P., recently gave a detailed and graphic account of the work of the last Assembly of the League of Nations to a crowded meeting in Church House, Westminster, London. The close attention of the audience and the numerous questions following the address showed the great interest which many people take in the work of organizing peace. Mr. Henderson, Foreign Secretary, sent a friendly message expressing the Government's determination "to do everything in their power to contribute toward the strengthening of the League of Nations, which is essential to the maintenance of peace and the development of friendly relations between all the countries of the world." He added that the Government "fully appreciate the excellent work done by the League of Nations Union in helping to bring about a proper understanding of the aims and achievements of the League."

* * * *

Sada F. Stanley, Superintendent of the Girls Home in Jamaica, will return to her work soon, sailing from New York on November 30. Margaret Parker, our missionary nurse from Africa, has returned to her home in Trumansburg, New York, after two very busy months of visiting Friends in Indiana and Western Yearly Meetings. She will visit Negro institutions in the South during December and early in the year will enter the Pennsylvania Hospital, Philadelphia, for further special training.

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In the consideration of the United States representation at the London Naval Conference to be held in January, the desirability of having a woman as a member of the American delegation is being discussed. Our Friend, Hannah Clothier Hull, of Swarthmore, Pennsylvaria, Chairman of the National Board of the Women's International League for Peace and Freedom, recently wrote a letter to President Hoover putting forth this viewpoint in which she recommends Jane Addams as one peculiarly well fitted for such a responsibility.

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Friends who purchased the group photographs of the Oskaloosa All-Friends Conference will be interested to know that an effort has been made to identify those in the picture. While the list is not complete, something over one hundred and fifty identifications have been made, and a list prepared. Isaac T. Johnson, Urbana, Ohio, is responsible for this effort, and writes that anyone caring to have the use of his marked picture and lists of names, may do so by writing to him and enclosing twenty-five cents to cover postage and registration cost for the mailing. In this connection, word has also come from Esther L. Duke of Swarthmore, Pennsylvania, that she has had a duplicate film made of the motion pictures she took at Oskaloosa, and it is available for the use of those interested. Details may be had by addressing her.

* * * *

Friends, like politics, make strange bedfellows. One has only to subscribe for a clipping bureau service to find that Quakers have no monopoly on the name Friends or Society of Friends. A clipping is at hand, presumably for us, but which actually has to do with the American Society of Friends of the Soviet Union. Occasionally a letter comes to THE AMERICAN FRIEND addressed in care of Friends of Irish Freedom. And our name has been confused with that of a large fraternal benefit society among the colored people down south. What's in a name? Just what we put into it.

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Following a recent football game between Omaha University and Nebraska Central College, there appeared an editorial in the University student paper paying a high tribute to the sportsmanship shown by the Quakers. "One of the finest things in athletics," the editorial says, "is the art of playing the game clean. The Central City Quakers deserve the highest praise for having grasped that art. The game last Saturday was one of the cleanest ever participated in by the Omaha team. We love good sportsmanship, Quakers, and you certainly showed us that you have it. Congratulations!"

* * * *

"The Bishop of Winchester was a happy choice as an exchange preacher from England to America. Perhaps this fact is accounted for in no small degree because Dr. Woods is the great-grandson of Elizabeth Fry. That prophetic blood runs in his veins he has made evident in his many addresses on this side of the Atlantic. He stands squarely for world peace and for Christian reunion. He is a strong advocate for the social implications of the gospel, in the line of Kingsley and Maurice. He has none of the false dignity and pompousness too often adopted by bishops. He is saved from such preposterous and presumptuous ornamentations by a fine sense of humor."—*The Churchman.*

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Dr. Antonius J. Manasseh, superintendent of Friends Missionary Hospital at Brummana, Syria, on the slopes of Mt. Lebanon, died from pneumonia, October 31. Born of Syrian parentage at Beirut

COPIES AT COST

Henry C. Fellow writes us that he will sell the remaining copies of his popular book, "Odes of Worship and Service," at cost—one dollar per copy. He may be addressed at 579 South Glenn Street, Wichita, Kansas.

in 1866, he was brought up in the Orthodox Greek Church and educated at the Friends School at Brummana under Theophilus Waldmeier, founder of the Lebanon Hospital for the Insane. He studied at the American University, Beirut, and received his medical training in England. In 1897, he was accepted as a missionary and after a year's work in Syrian villages he became superintendent of Friends medical work at Brummana. He built up a wide reputation as physician and surgeon and patients came to him from all over the country. At the time of his death he was superintending the building of a new hospital. He was specially clever in diagnosis, but it was his unfailing cheerfulness which made him so beloved by all whom he attended. A convinced internationalist, he was continually building a bridge between Western and Eastern civilization, understanding both and interpreting each to the other. As a religious leader he took a prominent part in Friends meetings, both in Arabic and in English. He was one of the Eastern delegates to the All Friends Peace Conference which met in London in 1920. His brother, Dr. Beshara J. Manasseh, who for forty-nine years was associated with Friends medical work in Syria, died in 1926.

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NEWS OF OUR MEETINGS

The Friends meeting at Sheridan, Indiana, on November 10, enjoyed a visit from their former pastor, F. V. Stafford, who is pastor of Second Friends Church at Indianapolis. He spoke on the subject of Peace and in commemoration of the signing of the Armistice. His message was much appreciated. The meeting has been without a pastor since William S. Kitch and his wife went to Haviland, Kansas, a few weeks ago.

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M. F. Swafford, former superintendent of Kansas Yearly Meeting, who resigned on account of his health, has accepted a call to become pastor of the Friends Meeting at Jonesboro, Indiana. Since their arrival, November 1, he and his wife have been busy getting settled and becoming acquainted with Friends and the work. They hope also to find their way into service for the Quarterly and the Yearly Meeting.

* * * *

October, including the first Sunday in November, was rally month in the Bible school of South Wabash Friends where Edward Hartsuck is pastor. The opening exercises each Sunday morning were in charge of different classes. October 6 was promotion day in charge of the Primary and Junior departments, of which Edna King and Mary Stouffer are superintendents. October 13 was in charge of the Young People's class taught by Parvin W. Bond. The Young Married People's class, taught by Rosa Mills, had charge on October 20. The Women's classes, taught by Josie Comstock and Ida Stouffer, were in charge on the 27th. The Men's class, taught by Edward Hartsuck, planned a homecoming day for November 3 and had a large attendance. Charles E. Hiatt was the speaker at the meeting for worship and gave a very inspiring message. The basket dinner in the church basement and the social hour were enjoyed by about 200 people. In the afternoon, Ira C. Johnson of Lynn preached a wonderful sermon that was greatly enjoyed. A surprise at the noon hour was to find the church basement repainted and decorated, which gave it a very pleasing appearance. The programs during the month were varied, consisting of special songs, solos, quartets and short talks. The average attendance for the month was around 200.

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Lick Creek Meeting, near Paoli, Indiana, the oldest meeting in Western Yearly Meeting, held evangelistic meetings from October 27 to November 10. For many years the congregation has been quite small and for some time was unorganized and inactive. There was a move to lay the meeting down, but the few Friends interested felt that a work begun by Friends in 1808 and officially established in 1812 should not be discontinued. These Friends were aided by others in the community and for two years there has been an organized community meeting, with regular Bible school and occasional ministry. Mary Hiatt of Plainfield was the evangelist and the meetings were well attended and the interest very good. There were seven definite professions of conversion and seven have signified intention to unite with Friends by request or letter.

* * * *

Tennyson and Alice Lewis, who resigned from pastoral work at Goldsboro, N. C., last summer on account of poor health and desire for a much needed rest after many years of service, are now located just out of Whittier, California, R. R. 2, Box 315, living with their daughter and son-in-law. They are surrounded with orange and olive trees in their yard and are near oil wells with their attending machinery and their thousands of lights making grand scenery at night.

* * * *

The ministers and workers of Wilmington Yearly Meeting held their semi-annual conference at Sabina Meetinghouse, November 7. The song leader, Ralph Perry, led the congregation in singing "The Fight Is On," after which Perry Bantz led in the devotional period. The theme for the morning session was "Our Responsibility," under four heads, viz.: Personal, Official, According to Gifts and Knowledge, and Financial, and they were presented by Jane Carey, Alonzo Cloud, Frank Barrett and Joseph Ballard in the order given. Discussion fol-

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DAILY, GIVE THANKS

By Mrs. W. Clifford Smith

For the rich gifts his love is bestowing,
New joys from his grace ever flowing,
Daily, give thanks, and rejoice;
For needs you are constantly pleading,
His aid, and his council, and leading,
Praise him with heart, and with voice.

The world is full of his giving,
His care overshadows the living—
Without him can nothing exist;
He gives without stint or measure,
But the world seeking only for pleasure,
Oft accepts with thanks unexpressed.

His children may have for the asking,
If they seek, not selfishly grasping—
If they desire to share with a brother;
We shall know the real joy of living,
When we learn the true grace of giving,
When we plead the needs of another.

When we have received our petition,
Our prayers have borne their fruition;
Like the lepers, shall we go on our way,
Or returning, give thanks for our healing,
Rejoicing in that thou art revealing
Thyself to thy children today?

The Giver, more than gifts, we desire,
That thy presence may guide and inspire
Us to tasks that bless and uplift;
He, who lives in this atmosphere rare,
Trusting *all* to his keeping and care,
Will give thanks for his Unspeakable Gift.

Long Beach, California.

lowed, after which a pot luck dinner was served by Sabina women Friends. The afternoon session was opened with Scripture reading and prayer by Russell Rees. A short business session was followed by the standing committees of the Yearly Meeting giving a report of their hopes and plans for the coming year. Russell Burkett gave an interesting illustrated talk on Junior worship, which was considered very timely. The closing talk was given by Herschel Folger in his usual happy manner. He said standing committees were much better than sitting committees, but the need is for working committees. The conference was unusual in that there was no outside speaker and the talks were all brief and pertinent, which added to the interest of the occasion.

* * * *

As Monkton Ridge Meeting, Vermont, is federated with the local Methodists under one pastor, James Wild has the privilege of attending the monthly gatherings of the northern group of Methodist ministers. He was requested to present a paper from the Quaker standpoint at the November meeting of this association. The paper was read in the morning session on "The Message of Rufus M. Jones." A live discussion took place after lunch and many were the expressions of appreciation on the work of Rufus Jones, and the spirit in which the subject was presented by James Wild. There was a full attendance of ministers at either the morning or afternoon session, also some of the ministers' wives.

* * * *

Walnut Ridge Quarterly Meeting was held at Greenfield, Indiana, November 9, 1929. This is the first time in the history of the church that Quarterly Meeting was held here. The theme of the morning service was Evangelism. Charles E. Hiatt brought the message, using the text "And Philip went down in Samaria and preached Christ to them." (Acts 8:5.) Some of the points emphasized were the "Triangle," Religious Education, Social Service, Evangelism. Evangelism is organizing our whole life around God. International peace must come or we will devour one another with our speed. Individual relationship to God is the beginning of evangelism. Other visiting ministers present were Frank Chant, S. Adelbert Wood of Knightstown, and J. Gurney Wright of Richsquare Quarterly Meeting, North Carolina. Mrs. Frank Chant favored the Quarterly Meeting with two solos.

* * * *

A revival campaign began at the Friends Church in Plainview, Nebraska, September 1, with Bessie Franc Brown of Harlam, Iowa, as evangelist, and Francis and Mamie Lowe, local pastors, in charge of the music, and continued for seven weeks. Every meeting seemed especially blessed by the presence of the Holy Spirit. Conviction deepened as the meeting progressed, and sinners sought for pardon, backsliders were reclaimed, believers were sanctified and the church greatly built up. Over forty adults and more than thirty children came into right relationship with God. Twenty-four members were added to the church, fifteen of them active and nine associate. The outlook for the church here is as bright as the promises of God, which are sure. There is a great opportunity for doing good on this field and faith is strengthened greatly as new members are seen coming into the church and Sabbath school and taking their places in active service. At a called meeting of the finance committee it was decided to discontinue food sales, church suppers, and bazaars as a means of financing the church. It was unanimously agreed that the Bible way of supporting the church is by the tithing system.

* * * *

A pageant, "The Road to Happiness," was very impressively presented at the Friends Church in Carthage, Indiana, November 3, by twelve boys and girls of the Intermediate Christian Endeavors in charge of Goldie Addison. The three wide-awake Endeavor Societies appreciate the splendid leadership of the pastor Clyde O. Watson and Lenna Watson.

* * * *

At the Brotherhood meeting of First Friends Church, Los Angeles, California, held on the evening of November 5, the Field Secretary of the Anti-Saloon League of Southern California, A. F. Newcomb, was present and gave an interesting talk on the working of the League and of the efforts being made to bring liquor back into lawful use. The members were pleased with his address. The board and letters for the large bulletin board for First Friends Church have arrived and will soon be placed in a case and on posts set across the corner of the church lot. The board will have the name of the church painted on it and will contain notices of meetings to be held, etc. It is a much needed improvement.

* * * *

In order that a greater number of the younger members might become interested in the business sessions of the church, a series of pitch-in suppers will be served for the next four months preceding the business meeting of Friends at Carthage, Indiana. The first of these was held Thursday evening, November 7, with the Missionary Committee in charge. A fine spirit of co-operation was shown in attendance and in the splendid supper served. Following the business meeting, Margaret R. Parker, a returned missionary from Africa and at one time a member of this local meeting was present and gave an interesting talk on her work. She was also a guest of the Friendly Circle of the church in the afternoon.

* * * *

At a meeting of the Brotherhood of First Friends Church, Los Angeles, California, November 5, resolutions were unanimously adopted calling attention of the people of the state of California to the unsanitary condition of the Jute Mill at San Quentin prison, in which the men have to labor. They urged upon Governor Young and members of the Legislature to take steps to have the manufacture of jute articles stopped and to put the 1,250 convicts at healthful occupations in some useful trade by which they can earn their livelihood when released.

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By William C. Allen **[Published by John C. Winston Company]**

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"Would that someone might send a copy to every minister of the gospel."—BISHOP PAUL JONES, in "The Churchman."

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A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

And May It Be a Long, Long Time

"You would do me a favor," writes Guy W. Solt of Central City and Philadelphia and intermediate points, "if you would write opposite my name on the mailing list, 'not to be removed until death.' Then I hope you will forever forget whether or not your work as editor pleases me!"

We have remembered to do the former and shall train our forgetter as requested. We could take care of any number of two-fold requests of this kind without worrying us a bit.

Guy says further: "I subscribed for THE AMERICAN FRIEND while I was working my way through college and $2.00 came mighty hard. Ever since that I have had the paper on our table in our own home and it shall continue so." Such subscribers are not to be found in that cemetery of editorial hopes, the files of the "Discontinued."

We Wiped Our Eyes With That Bill

That tear-stained letter earnestly begging me not to discontinue THE AMERICAN FRIEND is just received. I am inclosing a $5.00 bill (conditions are not propitious for writing a check) and you can advance my subscription $5.00 worth. —An Oregon Subscriber.

Thus encouraged, we shall wring a few more tears when tried and true subscribers get forgetful. Believe us they are real tears, too. If there is anything that breaks the editor's spirit after having worked hard for a bunch of new subscribers it is to have the latter offset by another bunch of "discontinuances" on the part of old subscribers who neglect to renew. But a five dollar bill—well, that's worth several tears and assuages our grief for quite a spell.

Life's Just One Thing After Another

When Rufus Kersey gave us chapter, verse and footnote on Peoria and rubbed it in by asking if we had ever heard of the conspiracy of Pontiac, we replied in this column that we know all about Pontiac; that our prosperous next door neighbor drives one and that we've conspired to get her to give us a ride in it. Hardly was the paper off the press before a zealous reader called up our neighbor and read her the item—but slipped on the word prosperous and read it *preposterous!* So Pontiac is to be credited with another scalp—and there goes glimmering the prospect of our happy buggy ride.

Troubles Enough Now

A reader out on the Pacific Coast wants us to start an "Ask Us" department. Not if we know it. We are troubled enough already with having people "tell us." Moreover, enough vexing questions we can't answer come to us without our advertising for them.

Courtesy C. O. D.

Recently we sent out a number of letters soliciting subscriptions to the church paper. To make it easy to subscribe, we enclosed envelopes on which postage is guaranteed if mailed back to us. The other day we opened such an envelope expectantly and found a note saying the writer didn't care to subscribe, thank you. We would call that courtesy carried a little too far—about three cents too far, to be exact.

Echoes That Buck Us Up

"I'm trying to make folks think life isn't worth the struggle without THE AMERICAN FRIEND. I have one serious objection to it myself—we get too much for our money!" (California.)

"I have been a reader of THE AMERICAN FRIEND for over forty years and the paper never was better and more interesting to me than it is at this time." (Ohio.)

"Go on doing what thou thinks is best and out here in California is one who will admire thy independence and be not slow in speaking of our good, wholesome meeting paper. It's fine!" (California).

"I must admit I don't read your paper as I would like, but when I do read it I am delighted." (North Carolina.)

"There is not one in the family that could get along without THE AMERICAN FRIEND. It is very inspiring and helpful in many ways." (Iowa.)

"The wide results through others influenced by the editorial management of THE AMERICAN FRIEND cannot be estimated. It is a great patriotic service." (Colorado.)

"The editorial, 'To the Known Soldier,' is a fine piece of work. You have said several things which should be said, and although you were on touchy topics and delicate deliverances you handled the matter with credit to yourself and in a manner befitting our Church and its professions." (Indiana.)

Now We Are Three

Esther M. Brown, 1437 West Twenty-fifth Street, Los Angeles, California, writes us as follows:

"Apropos the question of 'early piety,' as the daughter of two Friends ministers I naturally count meetings, sermons, texts, and preachers among my earliest memories. I can recall definite preachers, occasions of their preaching, and sometimes a text, as early as four or five years of age; but outlines and 'gists' did not sink in so early.

"Among the first of very few sermons which have really stayed with me and been a lasting help was that preached by Ira C. Johnson of Lynn, Indiana, at a Quarterly Meeting held at Portland when I was either ten or barely eleven. His subject was the fruit of the spirit (Galatians 5:23-24), and his thesis was that each quality was really some manifestation of love; joy was love overflowing, peace was love in repose, and so on—time permitted him to enlarge on only those two."

"THE AMERICAN FRIEND has been especially fascinating the last few weeks. The Oskaloosa Conference must have been an unusually fine job of reporting—it carried over so much vitality. And please let 'Read It or Leave It' appear *oftener.*"

George N. Hartley, Dwight L. Moody and Ira C. Johnson are the preachers so far named whose messages left lasting impressions upon three youthful minds. The two Friends ministers reside within a few miles of each other.

We Were Sure a Bum Prophet

Items — news notes and editorial — taken from its pages twenty-five years ago are being republished by the Newberg, Oregon, *Graphic.* That was exactly half-time for us, to date, when we were editor and news gatherer, business manager and some other things in connection with the *Graphic.* It gives one an odd sensation to read things he was saying a quarter of a century ago. For example, we brushed the automobile aside as more or less of a passing fad, declaring oracularly (as a boy recently out of college had a right to do, of course) that it would not displace the noble horse. But, come to think of it, it hasn't, so far as we are concerned.

Rather a Common Lot After All

Several weeks ago we advertised on this page for our double, we having been wrongly credited with a famous saying by one Walter C. Woodward, to-wit: "The town of 2,000 inhabitants has as much chance in a contest with the public utilities as a snowbird in purgatory." Through a Texas subscriber, Emma B. Stevenson of Friendswood, we have located *the* W. C. W. He is a veteran member of the Texas State Senate—is President pro tem, in fact. He acknowledges the authorship (confessing, however, that he closed the sentence with a shorter word) and gives us the background of his remark, made on the senate floor. He says he has already run across two or three other Walter C. Woodwards. As a matter of fact, we have now located three in our own little county! Why should the spirit of mortal be proud?

BIRTHS

RAMSDELL—To Jesse Earl and Vivian Kendall Ramsdell, Orlando, Florida, October 30, 1929, a son, Robert Earl.

MARRIAGES

HADDOCK-PATTERSON—At the Friends parsonage, Denair, California, October 29, 1929, Margaret Patterson and Delmor Haddock. Albion M. Gibson, minister.

CARTER-OREM—At the Lynn Friends parsonage, near Russiaville, Indiana, September 22, 1929, Reba Orem and Lloyd Carter, both of Russiaville Friends Meeting. Orval H. Cox, minister.

VOGUS-CHAMBERS—At the Lynn parsonage, near Russiaville, Indiana, October 6, 1929, Mildred Chambers and Russell Vogus, both members of Friends. Orval H. Cox, minister.

MCCRACKEN-SUTTON—At the home of the bride's parents, Townsend I. and Olive H. Sutton, Newberg, Oregon, September 12, 1929, Sarah Patience Sutton and Joseph W. McCracken. Levi T. Pennington, minister.

DEATHS

MOORE—At his home in Genoa, North Carolina, September 4, 1929, J. Robert, son of L. J. and Elizabeth Davis Moore, in his eightieth year. He was converted in early life and was one of the charter members of Woodland Monthly Meeting, which he always stood by and loved. In 1874 he was married to Katie, daughter of Jesse and Elizabeth Hallowell, who died in January, 1901. Their lives were useful in service for Christ and their fellowmen and they were especially interested in the cause of temperance and of education. Five children and four grandchildren survive.

COLCORD—At his home in Newberg, Oregon, November 5, 1929, John Cortes Colcord, in his seventy-second year. Born at Enosburg Falls, Vermont, he came to Oregon in 1885 and two years later was married to Sarah Cox of Carthage, Indiana. To them two daughters and a son were born, who with the wife and mother survive. He was an active member of the Friends Church for more than forty years and served the community as mayor, city treasurer and other positions of trust. Funeral services at the Friends Church were in charge of Levi T. Pennington. Interment in the local Friends cemetery.

BUNDY—At the home of her sister, Rhoda M. Hare, Whittier, California, October 25, 1929, with whom she had lived thirteen years, Sarah Jane Bundy, widow of Josiah Bundy and daughter of Micajah and Sarah Jane Hill, in her eighty-fifth year. Born in Randolph County, North Carolina, she came in early womanhood with her parents to Indiana and was married in 1876. After five years she was left a widow with three little girls. For nearly fifty years she continued to live at Carthage and then with her eldest daughter came to Whittier. Her life was one of gentle sweetness lived in the love of her Savior. For many months she was an invalid. Two daughters, Marv Effa Skinner of Chicago, Illinois, and Anna J. Norris of Indianapolis, Indiana, survive her.

KENWORTHY — At Richmond, Indiana, November 4, 1929, Marianna Thomas Kenworthy, wife of Truman C. Kenworthy and daughter of Peter L. and Mary T. Thomas, aged sixty-two years. She was born at Cadiz, Ohio, and after her marriage resided at Hubbard, Des Moines and Oskaloosa in Iowa Yearly Meeting, where her husband was pastor, and at Damascus, Ohio, Richmond and Dublin, Indiana. She made many friends, was a true mother and a faithful helpmeet to her husband during his forty years of pastoral work. The husband and their six children survive and were present at the funeral service conducted in the home by Charles W. Sweet of Muncie. They are: Helen Hodgin, Mary Henley, Richard, Catherine Pickett, Eunice Pidgeon and Isabel Philpitt. Her brother, Walter Thomas, and her husband's sister, Anna Kitch, were also present at the funeral. Interment in Earlham cemetery.

DIXON—At his home in Kokomo, Indiana, January 7, 1929, B. Frank Dixon, son of Riley and Anna Jane Thompson Dixon, aged 73 years. He was born in Morgan County, Indiana, was converted in early life and filled many important places in the church. When able he was always seen in the meeting willing to testify for his Master's saving grace.

HAMMOND—At the home of her granddaughter, Mrs. Howard Washington, Kokomo, Indiana, October 29, 1929, Lydia Ann Hammond, daughter of Joseph and Jerusha Sanders, aged 90 years. Born in Henry County, Indiana, she came with her parents, in 1852, and settled in the New Salem community near Greentown, Indiana. A birthright member of Friends, she was the last of the charter members of New Salem Meeting. True to her conviction of right, she has been a pillar in the church. She had been married to Jesse Barrett, to Joshua Woody, and to John Hammond. On her ninetieth birthday she suffered a stroke of paralysis and remained conscious for a few days. Funeral service at the New Salem Meetinghouse was in charge of Ora Thomas. A sister, Viola Thompson, and a brother, George Sanders, both of Kokomo, survive her.

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DAILY BIBLE READINGS

Lesson for Dec. 1. The Christian Home in a Modern World. Luke 2:40-52.

Golden Text: Honor thy father and mother, Ephesians 6:2.

M. The Child Jesus in the Home. Luke 2:40-52.
T. The Religious Training of a Child. Deut. 6:1-9.
W. The Sanctity of Marriage. Matt. 19:1-9.
T. Grace at Meals. Luke 24:28-35.
F. Domestic Duties. Eph. 6:1-9.
S. The Gain of a Godly Lineage. 2 Tim. 1:3-14.
S. Safeguarding Future Generations. Psalm 78:1-8.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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